

Ex dono Authoris

ROCKS and SHALLOWS

DISCOVERED: /

OR,

Sam. 68

The ASS Kicking

AT THE

8132. 66. 144
1-13

LYONS in the TOWER.

WHEREIN

The Danger of a Discourse concern-
ing *Treasons* and *Bills of Attainder*
is Consider'd.

*So spake the false Dissembler unperceiv'd:
For neither Man nor Angel can discern
Hypocrisy, the only Evil that walks
Invisible, except to God alone.*

Milt. lib. 3.

L O N D O N:

Printed for John Morphew near Sta-
tioners-Hall. 1716.



Rocks and Shallowes

DISCOVERED, &c.

MR. Collier in an Essay on *Authors*, says,
A new Book like an unknown Coast,
must be well founded, and the *Rocks*
and *Shallowes* discovered: And therefore a
Man must not take it ill, to have his Failings
remark'd, especially when the Publick may
suffer by the Concealment.

First then for the Shallowes.

There are many of those who have read
the Discourse concerning *Treasons* and *Bills of*
Attainder, that upon the first View, have
imagin'd it was levell'd at those Persons only,
who are become unfortunate by the Report
from the *Secret Committee*: But the Proposi-
tion laid down, next before we come to the
most agreeable Line in the whole Undertak-
ing, too visibly shews, that the rough Draught
(from Head to Tail) is the very Emblem of
a Serpent: And had I Time, with a Dispensa-
tion also for speaking Truth, without *OEdipus's*
Help, I could easily expound the fatal Riddle
of that *Theban* Monster.

The Author (whoever he be) commences the unfair Disputant upon too unequal Advantage; for in the present Conjunction of Affairs, those who differ from him in Opinion, are so manac'd and bound down by Restraint, that they are altogether render'd defenceless, and therefore upon that Account, it is criminal to insult the Unhappy, as it is unlike a Gentleman to abuse their Friends; especially whilst he himself enters the List, like the Champion on the Coronation Day, first arm'd *Cap à pee*, and then secur'd from any Man's taking up the Gauntlet.

But though it may be thought to be a sort of Treason, to engage him at this Time of Day, yet I humbly hope it will be pardonable in a Spectator only, to view the Strength and Brightness of his Armour.

*All arm'd in Brass, the richest Dress of War,
A frightful, glorious Sight, he shone from far.*

Cowl.

And first, I cannot help taking notice, how very unhandfomly he begs the Question, grows dogmatically imperious, and falls a mangling the Friends of the late Ministry, as unmercifully as the Devil did the usurious Jew; then he affirms for them ALL, what MOST of them deny, and takes that for granted, which is now the Question *sub judice*; for the Case of those who have been already attainted, is very foreign to his Purpose.

However,

However, in perusing some Pages of his Discourse, we find the Edge of his Weapons turn upon himself, leaving several Scars of Incoherence and Inconsistency behind them.

In page 2, he bespeaks the Friends of the late Ministry, and says (though I know not who told him) *They do not now pretend to affirm their Actions justifiable; they to a Man, all condemn their Procedure;* and presently afterwards in page 4, he tells us, *There are Persons who think their Actions entirely justifiable.*

Now for Persons, not so much as to pretend that their Actions are justifiable, but all to a Man to condemn their Procedure, and at the same time entirely to justify their Actions, is a reasoning with a Paradox to it.

In page 4, he refers the Reader to the Report of the Committee of Secresie, in which he says, *all the Actions of the late Ministry seem to be represented in their proper Light.*

I think, considering the Honour and Integrity of the Persons of that Committee, he might have said, *they were* represented faithfully in their proper Light, and not only that they seem'd to be so; for Men should never be ruin'd by Bills of Attainder, because they seem to be guilty, but because they really are so; and I presume the Attainders were grounded mostly upon that justifiable Report.

All Treasons (I confess) I abhor, but for any Man to suffer in the first Instance of a new created or constructive Treason, by a
 sort

fort of wild Justice, I abominate; nor are our Laws so poor to need it; they being (since the pulling down the Houses of Schism) sanguinary enough in Conscience. And I think the Author of *Treasons*, &c. has sufficiently (by way of Comparison) upbraided us therewith, when in page 15, he says, that the *Saxon* Laws were so remarkably merciful, that few Crimes among them were punished with Death. Though at the same time, by the Tendency of his Discourse, he is presumptuously dictating to the legislative Power, such Measures as rather look like *Sacrifices*. And to approve himself a Loyalist, by raising an Abhorrence of the King-killing Doctrine, he acquaints his Majesty's Subjects, that the destroying a King among the *Saxons*, was not punished with Death, provided the Criminal was able to produce a certain Sum of Money: But what the Value of a King was in those Days, he still keeps as a Secret to himself.

In page 5, 6, & *al.* he falls in labour with some Objections, which he pretends were begotten by those who differ from him in Opinion, but bestows only a few Invectives upon them, and comes off with his Answers like the *Necromancer*, who conjur'd up more Spirits than he was able to lay. After this, he gets ready his Train of Artillery, and prepares an Army of *Authors* and undisciplined *Cases*, to invest (after a March of three or fourscore Pages) one of the noblest Branches of our happy Constitution.

In

In page 96, he lets us into a Secret, and tells us a *Bill of Attainder* may in *Some Sense* be styl'd a *Parliamentary Judgment*.

But indeed, 'tis a good saving way, for a Man to make his own *Postulatum*s, and then with *Cant*, *Descant* and *Flourish*, to prove any Doctrine he thinks fit to advance.

And thus, in *SomeSense*, prodigious Nonsense may be styl'd good Sense; and I can also allow that the Author of *Treasons*, &c. has, in *Some Sense*, argu'd very much like himself; yet because *Nullum simile est idem*, and thereby the Author not being himself, I cannot allow, that he has in *Some Sense* argu'd at all.

I have been told, that every Judgment given against Life must be *regularly*, in a Court of Judicature; but I suppose our Author mistook *Bills of Attainder* for *Ordinances*; and therefore, to put him right, *Vide Hale's Orig. &c. of Parl.* p. 73, 74.

In page 97. we are inform'd, *That in the State of Nature every individual had a Right to defend either his Person or Property,-----even by the Death of the Aggressor.* From this Principle solely, some Wretches have maintain'd the Lawfulness of deposing and murdering *Kings* and *Governors*; and therefore, 'till I am assured the Author has refined his *State of Nature* into a *State of Grace*, it will be in vain for me to go about to confute this pernicious Doctrine.

But I shall proceed to page 101. where he
1
put

puts a few Cases so strain'd to his Purpose, that they look black in the Face again. *For a considerable time* (says he) *among the Romans, there was no Law against Parricide:* and what then? Surely there was a Law against Murther, and I have been inform'd by several Lawyers on the *Welch* Circuit, that a Man cannot be a *Parricide*, but he must first commit Murther, and his Life being thereby forfeited for the Murther, a Bill of Attainder works no Injury; because it demands no more than his forfeited Life, tho' it may, from the horrid Circumstances attending such a Crime, inflict some severer ignominious Punishment, in the manner of his losing it. And therefore, if any of the late Ministry have committed any Crime, that was in it self *Capital* by some Law then in being, exceeding (in the Manner of it) such a Guilt as the Law could never pre-suppose, the People of *England* would be very well satisfyed, to have them distinguish'd from Ordinary Criminals, and that by *Bill of Attainder* they should be declared and punished as Arch-Traytors to their Countrey.

His Case of poysoning before the 22 H. 8. is also a Case of Murther; and the Laws of God, Nature and Nations, prohibit any unlawful Means of destroying the Image of God, especially when it is done so secretly, and in the dark.

And for the Case he puts of High Treason in the Person *who should set Fire to the whole*
 Royal

Royal Navy; when that Fact happens, I shall freely bestow my Opinion upon it; unless such Person should do it as *Archimedes* the Mathematician did to the *Roman* Ships, first raise them up into the Air, and then set them on fire with burning Glasses of his own Invention; for in such Case, I should be so far from having him punish'd, as to think he deserved a Patent for his Ingenuity.

In page 103, I must confess he discourses like an Angel, and his Words deserve to be inscrib'd upon the Tomb-stone of *Magna Charta*. And I think sincerely they are worthy to be placed as *Phylacteries* over the Gates of Kings Palaces; and therefore whilst I am mentioning of them,

*Let all be hush'd: Each softest Motion cease:
Be every loud tumultuous Thought at Peace,
And every ruder Gasp of Breath
Be calm, as in the Arms of Death* Congr.

It is the Law which is the Bond of Society, and creates that Political Tye which is between the Subject and the Sovereign. It is by that, the Government (meaning the present Government, I suppose) subsists; that each Individual enjoys Security, Property, and even Liberty it self: Take that away (that is the Law, which he has by way of Excellence put for the Law of England) the Government is at an end, &c. And now methinks,

— The very Air grows sensible
Of the great Things here utter'd, and is calm :
The hurry'd Orbs, with Storms so rack'd of late,
Seem to stand still, as Jove himself had spoke.

And 'tis a thousand times ten thousand Pities, that in page 105, our Angel should so soon lose his State of Perfection, and fall with hideous Ruin down plump into false Doctrine and Hardness of Heart. And here we may plainly see

*His lab'ring Heart that swells with Indignation,
Heaves to discharge its Burthen.*

Row's Fair Pen.

which I remember out of Milton, was the very Case of the Devil. But hear him; *It is Treason* (says our *Juris Consultus*) *from the very Nature of Things, for any Man to do any thing, animo Lædendi, that may turn to the Prejudice of the Society of which he is a Member.*

Now pray observe a little, our Author here makes no manner of Difference between a thing actually done, and that may be done to the Prejudice of the Society; for whether it comes to pass or not that the Society is prejudiced, 'tis no odds to him, provided the thing was done *animo Lædendi*; and of what these things so peremptorily adjudged Treason by him consist, he does not condescend to give us so much as one Instance, nor does any of his Crimes admit either of a *Majus* or

a *Minus*, but they all equally carry the same Guilt, and alike deserve the self same Punishment.

Where this Law has been lurking all this while, I cannot so much as guess, but broke loose it has at last from its Keeper, that's plain, who, I think, ought to have taken more Care of its coming abroad, for fear of its doing Mischief in its Fits. As to the Orthodoxy of this Doctrine, we must consult the Prophecy of the Prophet *Mahomet*, and I find throughout the Author's whole Discourse, that Treason, late Ministry, and Attainder, have all of them the same Signification in his Dictionary of Christianity.

In page 107, the Fit seems to be upon him again, and he talks to himself in these Words, *That certainly must be sufficient Evidence to Me, which induces Me to believe the Fact.*

Now after all; For God's sake who is this *Me*? and of what Authority? or to what Nation, or Church does he belong? For by *Me's* leave, there is a great deal of difference between *sufficient Evidence*, and good and *legal Evidence*; for many Men have wrongfully suffered by Evidence, which hath been sufficient and inducive enough to some Persons, to believe them guilty of the Facts wherewith they stood charged; though at the same time, such Evidence was false and perjur'd; and it may also happen, that such Evidence as induces *Mr. Me* to believe, may induce a very honest and rational Man not

to believe; and therefore, though I cannot blame him for falling in Love with his own Belief, yet that is not sufficient nor justifiable for any other Person to ground his thereupon; for at the best, it is but arguing from his particular self, to convince a General every Body, which we cannot at all allow, but only in the Cases where Particulars are taken from Generals; for with great Submission to his *Arithmetical Genius*, a Particular is the lesser, and a General is the greater Part; now to subtract a greater out of a lesser, is High-Treason against the Mathematicks, and even beyond the Force of Chymical Preparation, and therefore what the Author has advanced of his own Head: being done *animo Ladendi*, I expect one time or other, *Ex ore suo judicabitur*. Memorand. Dr. Sach. Try.

In page 110, he shews us plainly, that there is *nothing new under the Sun*; for what he there informs us, has been the repeated Doctrine in every Evil-time, which the sixth-rate Writers have urg'd, to put aside Law and *Forms of Trial*, that they might proceed a shorter Way to serve their own Turns and Interest.

In the last Century, there are Instances where a Parliament, or what was then maintain'd to be the *Supreme Legislative Power*, have not bound themselves down by Forms, either of Attainder or Trial, to punish, or rather m——r Persons who ~~otherwise~~ (I have Charity to believe) would have been spared:

His

His Words are these, *That a Supreme Legislative Power, should be bound down by Forms from inflicting Punishments upon such Crimes as affect the very Being of Government it self, is manifestly absurd*: But so say not I, and therefore it would be losing Time indeed to say any more concerning it, because as *Justinian*, or my Lord Coke, in one of their Institutes lay it down; *Stultum est absurdas opiniones refellere*. For some Men will not be convinced though they were brayed in a Mortar.

But why is the Author so much disaffected to *Forms*? Has he a Mind to Conventicle us to Death, or break down the Fences of Order and OEconomy, for all sorts of Cattle to trespass upon our Constitution?

Has no Body been yet so kind to inform him, that the Elegancy, (and Sometimes the very Essence) of Things consists in Forms?

If it were not for Forms in Pleading, Practice, and Trials, What would become of all those young Gentlemen, who have set their Hearts upon the Long-Robe, and in whom such a generous Thirst of Knowledge appears every Day of the Term in the *King's-Bench*. Pray is not every thing the Law and the Lawyers do, done in the exactest Form? nay, their very Forms of Speech have all the Embellishments of Oratory, and are adorn'd with all the Flowers of Rhetorick; as when any one is bid to move, he begins his Address to the Court, with the greatest Solemnity and Form of Speech: *I most humbly thank your Lordship:*
May

May it please your Lordship: I am humbly to move your Lordship: Can any thing be more formal than the Words of Traverse, *absque hoc*, and at the same time can any thing be more Ciceronian too? But to carry this a little farther into Seriousness, In the Canon, Civil, and Common Law, there are Cases, where *Forma dat Esse rei*, as in Marriage, Outlawries, Wills, Recoveries, &c. so in Religious Rites, Consecration, Baptism, Confirmation, and The Lord's Supper, are *Forms*, and most of them *Fundamentals* too.

All the Ceremonies of the Church of England are approv'd Forms, and however ungrateful it may be to his Ears, there is an excellent Form of Prayer for the Martyrdom of the Blessed King Charles the First; and on the twenty ninth of May there is a Form of Thanksgiving for the Restoration of the King and Royal Family; and all the other Forms of Prayer and Worship in the Liturgy of the Church of England, are such Rites, Ceremonies, and Forms, which make her appear in *all the Beauty of Holiness*, as (maugre Luther, Calvin, and Owen, that whited Sepulchre) will be sufficiently prov'd in a very little time, by the faithful and learned Pen of a Person of strict Integrity.

J. Bisse

Thanks to my Patience, I am at last arriv'd to the last page of his Discourse, where the Author being sensible of drawing near his End, he does not justify, but *freely acknowledges* all his Mistakes, and owns, He shall equally attain

*These 2 words clashing
to soon together
all y^e Nonsense in
this Pamphlet is
in imitation of the Author in his Discourse*

attain his End, if he provokes some abler Hand, to set the World right in their Notions concerning Treasons.

By this, one would think he seem'd conscious of having led the World into Errors, and would therefore provoke some abler Hand to set them to rights again: But I beg his Pardon. Abler Hands are not so soon provok'd: *Stultum est difficile habere Nugas*, and Men don't care to burn their Fingers in playing at Snap-Dragons.

But then, forsooth, he comes a Back-stroke upon the Reader, and says, (by way of compounding) *He shall equally attain his End likewise, if he persuades one honest Man, who has been deceived, to believe a self-evident Proposition.*

Now the Mystery is unfolded; and its very plain, that his whole Discourse was writ only to convince Fools. For whoever will suffer himself to be deceived in his Belief of a Self-evident Proposition has some Defect in the Contexture of his Brain, that causes an egregious Impediment in his Understanding; for nothing that I have heard, seen, felt, or understood, can be more demonstrative than that which is Self-evident; and thus *Perspicua vera non sunt probanda*, or in more musical Law-Latin, *Quod constat clarè, non debet verificare*: and therefore, that so much Study, and hard labour'd Argument, should be produc'd to prove a Proposition plain, manifest, and evident in it self, is, I must confess, a Provocation sufficient to set every abler Head a laughing.

Now

Now pray hear this *self-evident Proposition*, (viz.) *When it is the Act of the Supreme Power, whoever deserves to die, dies justly.*

And why? Must honest Men be *persuaded* to believe this? Let me see the Man that dares deny it; for my own part, I believe all the Acts of the *Supreme Power* to be equally just *pro Tempore Existente*, and we all know *Tempora sunt Distinguenda*: But I cannot easily grant, that *Whoever deserves to die, dies justly*, for perhaps such may not die at all; and to this Day there are many ungrateful Villains escape the Hand of Justice, who, at the same time, *deserve to die*; such, I mean, who would yield up their Countrey to the Possession of Strangers, and wash off the Guilt of their own black Ingratitude, with the Blood of their Fellow-Countreymen.

But indeed, if our Logician had mended his *Self-evident Proposition*, and said, *Whoever deserves to die, and dies by the Act of the Supreme Power, dies justly*, he had said something to the Purpose; but it had been yet a much handsomer Court-Complement, *only* to have said, *Whoever dies by the Act of the Supreme Power, dies justly*, tho' perhaps this might not have been altogether so *Self-evident*.

I have now done making such Discoveries of the *Shallows* of his Discourse, as is allowed to every Person, when an *Anonymous Pamphlet* lies Bare-breech'd upon the *Bibliopolick Bench*, and shall only prophesy in the way of his own bombastical Expressions; That I great-
ly

ly fear, such an *Extempore* Creation of *Latitudinarian* Treason, proceeding only from an *Extempore* Zeal of *sanguine* Dictatorship, will one time or other be construed to be done *Animo Ladendi*, and then, as the Song says, *Wishing too late may bring him to Repentance at Leisure*, and

Give me Leave to be now a little more serious, whilst I proceed to the Discovery

Of the ROCKS.

I Had not read far beyond the Title-page of the Author's Discourse, before these Verses came to my Remembrance,

*A pointed fatal Rock, all bare and black,
Harpies, Owls, Ravens, all the Birds of Night,
Here build their Nests, and hither wing their way.*

But to the Purpose, What can all his Discourse tend to (putting aside his Prejudice against particular Persons) but to surrender up at Discretion those Rights and Privileges of the People of *England*, in the ordinary way of Tryals, to that special, powerful, and irresistible way of proceeding by Attainder, which may in some Sense be called a Distribution of the Publick Justice of the Nation by Wholesale.

As the Subjects have reposed a sacred Trust and Confidence in their Representatives in

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Parliament, that they will not monopolize, and engross to themselves, but preserve and yield to the Publick, their ancient Laws and Customs, so let the Legislative Power do as it seems best in their Wisdoms, but let not any single Man be officiously dipping his Hands in *attainted Blood*, and carry his own Resentments even beyond the Laws of Common Humanity.

Were there no other Objects of his Insult and Anger to be met with, than those unhappy Lords and others, restrain'd from Liberty, the most eligible part of Life? For,

*The Love of Liberty with Life is given;
And Life it self, th' inferior Gift of Heaven.
O give me Liberty.*

*For were ev'n Paradise it self my Prison,
Still I should long to leap the Crystal Walls.*

And could he choose no Subjects worthy his Choice, to give a Specimen of his Principles, Learning, and Law, but such an one, which in regard to the whole Scope of his Undertaking, hath Cruelty for its Mother, and Destruction for its Sister? If that was the *Zemth* of his Ambition, may his Labours never be buried amongst Christian Writers, but be esteem'd unworthy, even of their Winding-Sheets. For,

Why should the Author's Eyes be so cruelly evil, because those of the Laws (at present) are merciful and good? and truly it is
not

not criminal to affirm that the most usual, legal, and ordinary way of trying the Subjects, is one of the most tender Rights and Privileges they have to defend themselves by.

And what could add more Honour to the Reign of the Immortal *William* the Third, than the Goodness, Mercy, and Justice of that Act for *Regulating Tryals in Cases of Treason, and Misprision of Treason*; and to a moderate Man, one would think, the very Preamble of that Statute should be sufficient to turn the Author's whole Pamphlet into waste Paper; and avert the Thoughts of any other way of Proceeding whatsoever. And that it may heighten the Colour in his Cheeks, I shall insert it *verbatim* as I find it in the Book which the *Lords Spiritual and Temporal* ordered to be printed and published in the Year 1709, for the better Information of the People of *Great Britain*, in the Cases aforesaid, which was also subscribed under the Hands of all the Judges.

Whereas nothing is more just and reasonable, than that Persons prosecuted for High Treason, and Misprision of Treason, whereby the Liberties, Lives, Honour, Estates, Blood and Posterity of the Subjects, may be lost and destroyed, should be justly and equally tried, and that Persons accused as Offenders therein, should not be debarred of all just and equal Means for Defence of their Innocences in such Cases, &c.

By which Act, they are allowed the Benefit of a convenient time to plead, and

make their Defence to a Charge against them, contained in an Indictment that is certain, plain, direct and formal; not doubtful nor precarious in Matter and Substance, nor equivocal or obscure to common Understanding, but grounded upon some open, known, and positive Law in Being; and all this by and before a Judge, *sworn* to do Justice impartially, and a Jury to make a true Deliverance upon their Oaths, between the Sovereign and the Party or Parties accused, wherein they have a Liberty to challenge peremptorily thirty five of those whom they but suspect to have any Disaffection or Prejudice towards them, that they may have such in their stead as are unbiass'd, honest, and indifferent; where the Persons accused are received and admitted to make their *Full Defence* (glorious Words indeed) by Counsel learned in the Law; which Counsel are not afforded as of Grace and Favour, but *de Jure*, and *ex Debito Justitie*, who have or ought to have Liberty and Freedom of Speech, to assert, and maintain the Law in their Behalf, and the Judge, *ex Officio*, is to preserve it inviolably to them.

In this way of Proceeding, the Witness and the Prisoner are brought Face to Face, where the Evidence on both sides are to confront one the other, and a free Examination allowed, to sift out the Truth with all its Circumstances; and when the Criminal is even convicted of the Fact, he may perchance
save

save his Life by a legal Arrest of Judgment.

And now let all these Privileges and Benefits be compared with those the Subjects are allowed in the way of Attainder, and there's no honest *Englishman* that can be the Second of a Minute in making his Choice: It must be remembred likewise, that by the Statute beforementioned, if a Person through the Apprehension of too warm and partial Trial, should fly and abscond himself, and be thereupon outlawed, he may afterwards (at any time, I presume) come in and be tried, and have the Benefit of that Act: And because of the Circumstances of Time, or Change of Government, and to the Intent that the Terror and Dread of such criminal Accusations may in some reasonable Time be removed, *No Person or Persons shall be indicted, tried, or prosecuted for any such Treason, unless the same Indictment be found by a Grand Jury, within three Years next after the Treason or Offence done and committed.*

It must be likewise considered, that that Statute requires the Oaths and Testimony of two lawful Witnesses, both to the same *Overt Act*; or one to one, and the other of them to another *Overt Act*.

If two or more distinct Treasons of divers kind, shall be alledged in one Bill of Indictment, one Witness to prove one, and another Witness to prove another, they shall not be deemed two Witnesses to the same Treason, and no Evidence shall be admitted of any O-

vert

vert Act, that is not expressly laid in the *Indictment* against any Person or Persons.

And when all these Privileges, so equally intermix'd with Right and Justice, shall be forced to give way to Bills of Attainder, where relative, accumulative, and constructive Treasons can only receive their Birth, How dangerous will the Navigation of Life be render'd? when on every side there are undiscovered Rocks, whereon the inadvertent or mistaken Subjects may be dash'd to pieces.

But above all, since it is enacted by 12 W. 3. cap. 2. for the Limitation of the Crown, &c. That no Pardon under the Great Seal of England, be pleadable to an Impeachment by the Commons in Parliament, and the Sovereign seems thereby restrained from that Clemency which makes an *English* Prince beloved and great. The Author might (one would think) have been satiated with the Blood that may be spilt in that way of Justice. For how dismal must the Circumstances of those Times appear, which call aloud even for such a sort of Procedure? And if ever any Persons have asserted such Bills to be in their own Nature wicked and unjust, as the Author himself insinuates, page 6. the Virtue in their Zeal for the inviolable Continuance and Observation of the abovementioned Act, will (I hope) atone for the Error of their Judgments.

Much more I could have said in Answer to the Author's Discourse, which (I have too much

much Reason to apprehend) carries with it the Subtilty of him who tempted our first Parents Innocence; and as he would beguile some honest meaning Person to meddle with such a Jurisdiction as may upon the least Slip of his Pen, deprive him of his Liberty, so I would avoid giving it any farther Answer, as I would shun the answering of an ensnaring Question; for after all that the ablest Pens are capable of maintaining, we must recur to my Lord Coke's Definition, and confess, the Law of Parliaments is *ab omnibus quarendum, à multis ignoratum, à paucis cognitum*. All that I know of their Power, is, that they have done, are doing, and will do what they please, whether it pleases, yea or no. I shall conclude therefore with a *fœlix quem faciunt* &c. and observe by the bye,

When the Royal Martyr in his Trial said, *Shew me where-ever the House of Commons were a Court of Judicature?* which any one would imagine, was really a very fair Question; the Answer he receiv'd, was, *Serjeant, take away the Prisoner.*

*Thus yields the Cedar to the Ax's Edge,
Whose Arms gave shelter to the Princely Eagle,
Under whose Shade the Ramping Lyon slept.*

And since we are mentioning the Lyon, methinks I would not raise too much Apprehension in the Author, for the Injury he has done those noble Lords and others in the
Tower,

*Tower, lest he should dread their Correction;
if when the Hurly-Burly's done, they should
be restored again to their Liberty: For I can
assure him, that all he need to fear, is wrapt
up in the Close of this Simile.*

*So when the gen'rous Lyon has in sight
His equal Match, he rouses for the Fight:
But when his Foe lies prostrate on the Plain,
He sheaths his Paws, uncurls his angry Mane,
And pleas'd with 'bloodless Honours of the Day,
Walks over, and disdains th' inglorious Prey.*



F I N I S.